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The Review of Religions

Edited by Ghulam Farid Malik, M. A.

Vol. XXXIII APRIL 1934 No. 4

Contents

	Pages.
AHMADIYYA COMMUNITY'S ADDRESS TO THE VICEROY ...	121
THE FUTURE OF INDIA —Ch. Zafrullah Khan, Barrister-at-Law, ex-Education Member of the Viceroy's Executive Council	134
MUSLIM MISSION WORK —Abdul Majid Rau, B.A. (Cantab.) ...	141
ISLAM & INTERNATIONAL RELATIONS —Khwaja Abdul Waheed ...	147
THE TRUCE OF HUDEBIA	159
'ID IN LONDON	164

Head Office:
QADIAN,
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The
Review of Religions

Vol. XXXIII APRIL 1934 No. 4

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In the name of Allah, the Beneficent, the Bountiful.
We invoke His blessings on His noble Prophet.
Through the Mercy and Grace of God.
He alone is the helper.

AHMADIYYA COMMUNITY'S ADDRESS TO THE VICEROY

ADDRESS *Presented at Delhi to His Excellency the Earl of Willingdon, G.M.S.I., G.C.M.G., G.M.I.E., G.B.E., Viceroy and Governor-General of India, by the Representatives of the Ahmadiyya Community under the directions of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second successor to the Promised Messiah on 26th March, 1934.*

MAY IT PLEASE YOUR EXCELLENCY,

We, the representatives of the Ahmadiyya Community, beg to offer, on behalf of our Community and its holy Leader, our heartfelt congratulations to Your Excellency and Lady Willingdon on Your Excellency's appointment to the exalted office of the Governor-General and Viceroy of India and beg leave to tender to Your Excellency and Lady Willingdon the sincerest fealty due to Your Excellency as the representative of His Majesty the King-Emperor in India.

Your Excellency, although these congratulations would appear to be rather belated seeing that it is nearly three years since Your Excellency assumed the office of the Viceroy of India, yet, as Your Excellency is aware, this extraordinary delay is due, not to any hesitation on our part, but to the onerous and multifarious duties which claimed Your Excellency's attention immediately after your arrival in India and which have hitherto debarred us from discharging this duty. We are, however, grateful to Your Excellency, that although there has yet been

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no diminution in the extraordinary demands on your time, you have been pleased to grant us this opportunity of waiting on Your Excellency.

Your Excellency, our Community is indeed a small one and numerically it stands no comparison with the other communities in India, but it has a peculiarity which is not to be found in any other community, and that is its rapid and world-wide progress in the face of the severest opposition. The Ahmadiyya Movement was founded in the year 1889, and thus it has had only a brief existence of not more than 44 years, and yet, in this short space of time, it has, in spite of bitter persecution and desperate efforts to suppress it, spread to all the continents, so that local Ahmadiyya Communities have been formed, not only in all parts of India, but also in Afghanistan, Persia, Russia, Mesopotamia, Muscat, the Hedjaz, Syria, Palestine, Egypt, Algiers, Ceylon, the Straits Settlements, Mauritius, China, Sumatra, Java, Borneo, the Philippines, New Guinea, Trinidad, Fiji, Brazil, the United States of America, South Africa, Tanganyika, Kenya, Uganda, Zanzibar, Sierra Leone, Gold Coast, Nigeria and England. These communities do not consist of emigrants from India, but comprise the natives of those lands. Since we presented our address to Lord Irwin in 1927 new Ahmadiyya Communities have been formed in Java, Borneo, Brazil, Trinidad and Palestine. Similarly new Ahmadiyya Communities have since then been formed in more than 20 cities of the United States of America and many thousands of men—both white and coloured—have since joined the Ahmadiyya Movement. Several mosques have been built, including one in Southfields, London, and many towns in England now comprise in their population members of the Ahmadiyya Community Figures of the last Census show that the number of Ahmadies has doubled in the Punjab during the last decade, and in some countries, the rate of progress is still higher.

Your Excellency, Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, did not claim to have brought any new religion. He was raised to remove the errors that

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have made their way into the views and beliefs of the Muslims. He claimed to be the Mahdi and Messiah whose advent in the latter days had been foretold by the Holy Prophet of Islam (on whom be peace and the blessings of God) but he also declared that the work of the Promised Mahdi and Messiah was not to wage war againat non-Muslims and to compel them to accept Islam by force, as the Muslims had erroneously come to believe, but to make them enamoured of the beauties of Islam by means of powerful arguments and fresh heavenly signs. The belief in a warlike Mahdi who was to restore the lost political power of the Muslims by means of the sword had taken such a deep root in the minds of the people that they treated the claims of the Promised Messiah and Mahdi as a direct challenge to Islam and declared him and his followers to be *Kafirs* and outside the pale of Islam, on the ground that he had abrogated the doctrine of *Jehad* with the sword. Opposition to long-cherished hopes is no ordinary matter, and for this fault of his, every possible effort was made to subject the Holy Founder of our Movement and his followers to bitter persecution. Thus, outside India, some of the members of the Ahmadiyya Movement were stoned to death or otherwise killed for no offence but that they denied the doctrine of *Jehad* with the sword and were thus accused of desiring to crush the spirit of advancement among the Muslims. In this connection, if Your Excellency were pleased to refer to a book called 'Under the Absolute Amir,' by Mr. Frank A. Martin, late Engineer-in-Chief to the Afghan Government the testimony of this impartial Europeon eye-witness will, we believe, interest Your Excellency.

Your Excellency, while on the one hand, strong opposition was offered to the Ahmadiyya Movement by the orthodox Muslims, the British Government also in the beginning, viewed the Movement with suspicion, but before long, its suspicions were dissipated, and we are glad to affirm that the British Government has, as such, never offered any opposition to the Movement, and the Holy Founder of the Movement used always to express his gratitude to the Government for its impartiality and tolerance.

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Your Excellency, politically the Ahmadiyya Community has always trodden a well marked path from which it has never swerved for a moment, and that path is one of peace and co-operation with and obedience to the Government of the time. If the Messengers of God do not bring peace to the world, then certainly they cannot be described as a Mercy to mankind. This peaceful teaching has, in certain circles, given rise to the suspicion that the Ahmadiyya Community is perhaps in secret league with the British Government, but nobody can be better aware of the fact than Your Excellency that although this accusation has taken a strong hold of certain minds, and is vehemently brought against the Community, it is nonetheless unfounded and absurd. Your Excellency will be surprised to hear that this accusation is brought against the Movement not only in India but also outside it. As an instance of this, we may refer to an incident that occurred outside India, a few years ago. The occasion was the laying of the foundation stone of an Ahmadiyya building in Berlin, and a German Minister attended the ceremony. He was thereupon accused of being in sympathy with a community who were the spies of the British Government, and had to explain his action. But the truth is that the Ahmadiyya Movement does not teach loyalty to the British Government only, but to every Government under which one may happen to live; and this teaching is not due to any secret intrigue with the British Government but is based on a genuine love for peace and a firm belief in the ultimate triumph of spiritual forces.

Your Excellency, it is difficult to form a true estimate of the services which the Holy Founder of the Ahmadiyya Movement and his family have rendered to the cause of the British Government in India, without some knowledge of the history of the family.

The Holy Founder of the Movement belonged to a Mughal family and was descended from Haji Barlas, an uncle of Amir Timur and the rightful ruler of the kingdom of Kesh (in Trans-oxiana). As a result of an attack by Amir Tughlak Timur, he was compelled to leave his kingdom and seek refuge in Khorasan. Thereafter on receiving an assurance from the

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Sultan, he went alone to Samarkand but was murdered by treachery. His family, however, continued to reside in Khorasan, from where they migrated to India during the reign of Babar, and founded Qadian, the birthplace of the Holy Founder of the Movement, and although their cousins, the descendants of Amir Timur, were ruling at Delhi, yet they preferred literary pursuits and remained aloof from politics. But when the Mughal dynasty began to decline after the death of Aurangzeb, the Mughal family at Qadian, who had lived in retirement and had desired no participation in the administration of the country during the prosperous days of the Delhi Government, came forward to share the burden in the days of decline, and Mirza Faiz Muhammad Khan, the great grandfather of the father of the Holy Founder of the Ahmadiyya Movement began to take measures to suppress the anarchy that prevailed in the Punjab, whereupon Farrukhsiyar, Emperor of Delhi, bestowed upon him the rank of *Haft-hazari* in the year 1716 A. D. thereby authorizing him to keep a regular force of 7,000 soldiers. It may be mentioned here that this rank was, till the reign of Farrukhsiyar, restricted to the members of the royal family and was conferred only on a very limited number of persons outside the royal circle. In addition to this rank, the Emperor also conferred on him the title of 'Azadud Daulah,' *i.e*, the strong arm of the Government.

After the death of Mirza Faiz Muhammad Khan, his son, Mirza Gul Muhammad Khan, was engaged in a desperate struggle against the forces of anarchy in the Punjab, during the reigns of Muhammad Shah, Shah Alam and Alamgir II, and from the imperial despatches which were addressed to him it clearly appears that he continually warned the Emperors at Delhi of the coming dangers. He, however, received no actual support from the Emperors beyond verbal promises of help, and unaided by the central Government, he continued his struggle for the consolidation of the Imperial authority At last, in the time of his son, the grandfather of the Holy Founder of the Ahmadiyya Community, the citadel of Qadian fell into the hands of the Sikhs, who were growing in power, and some time after this,

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Maharajah Ranjit Singh, out of consideration for the ancient importance of the family, restored to the father of the Holy Founder of the Movement, five villages out of their lost estate for his maintenance and support.

Our object in making this brief reference to the history of the family is to point out that the family of the Holy Founder of the Movement was a branch of the ruling Mughal family of Delhi, and this family, single-handed and unaided, made such sacrifices for the cause of the ruling family at Delhi during their declining days that it is impossible to find a paralled to them in the history of any other branch of the royal family.

Under these circumstances, the Qadian family could not be expected to show any sympathy towards the British Government in their early days, yet as it had always set the national and political advantage of the country above its own private advantage, therefore, when it saw that the Mughal rule had lost its usefulness to the country and that India now needed a new power to regain its former glory, the family set itself wholeheartedly to support the British Government to the best of its power, at the sacrifice of its private sentiments and ambitions. Hence, we find that when the Mutiny broke out in India Mirza Ghulam Murtza, father of the Holy Founder of the Movement, presented to the Government 50 Sowars provided and equipped at his own expense, at a time when the family had lost their hereditary estate. The elder brother of the Holy Founder of the Movement, personally fought under General Nicholson in the famous battles of Mir Thal and Trimu Ghat which dealt a death-blow to the rebels and blotted out from the Punjab all traces of Mutiny and revolt, while the 50 Sowars supplied by his father formed part of the gallant band which first entered Delhi at the time of its fall. The impression that the loyal and active aid rendered by the family made on the mind of General Nicholson (of whom Sir Lawrence writes in his Mutiny Report that 'without General Nicholson, Delhi could not have fallen') may be gathered from the letter which he wrote only a month

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before his death to the elder brother of the Holy Founder of the Movement. He wrote in August 1857 :

"You and your family have helped the Government in the suppression of the Mutiny at Trimu Ghat, Mir Thal and other places with the greatest devotion and loyalty and have proved yourselves entirely faithful to the British Government and have also helped the Government at your own expense with 50 Sowars and horses. The Government and its officials will always have due regard for your services and rights and for the devotion you have shown to the Government. After the suppression of the insurgents I will look to the welfare of your family. I have also written to Mr. Nisbet, Deputy Commissioner, Gurdaspur, drawing his attention to your services."

Your Excellency, although the material services which the father and the elder brother of the Holy Founder of the Ahmadiyya Movement rendered to the Government were in themselves considerable yet the services rendered by the Holy Founder of the Movement himself are even more glorious. For he, taking his stand singly against a boundless ocean of opposition, removed the deep-rooted prejudice against the British Government, and all the days of his life, he emphasised and sought to prove both in his speeches and writings, that the advent of the British in India was a blessing and that what seemingly appeared to be a defeat really contained in itself the seeds of victory. When we consider, on the one hand, that he belonged to a Mughal family and that his family had left no stone unturned and had sacrificed everything precious that it possessed to consolidate the Mughal power in India during the days of its decline, the services which the Holy Founder of the Ahmadiyya Movement rendered to strengthen the British power in India appear to be all the more splendid and disinterested—splendid because he, while rendering these services, sacrificed all his personal sentiments,—and disinterested because notwithstanding all the *firmans* of the British Government, promising that when peace was restored in the country after the suppression of the Mutiny, steps would be taken to restore the family to its former greatness, he never reminded the Govern-

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ment of its promises, and never desired to receive or did in fact receive any benefit from the Government.

Your Excellency, the Ahmadiyya Community has ever maintained, and will, if God please, continue to maintain, the spirit of deep and sincere loyalty which the Holy Founder of the Ahmadiyya Movement so strenuously and so constantly infused into it during his lifetime, both by example and precept. Accordingly, the present Head of the Ahmadiyya Community, during the days of his *Khilafat* has ever stood by the Government under very trying circumstances, in obedience to the teachings of the Holy Founder of the Movement that we should try to maintain and promote peace in the world by obeying the Government of the country and by rendering it every help in our power. Under his instructions, more than 3,000 Ahmadies joined the Army in various capacities during the Great War. The splendid services rendered by the Ahmadiyya Community, under the guidance of their holy Head, during the serious disturbances that broke out in the province at the time of the Rowlatt Act agitation were publicy acknowledged by the Punjab Government in a special communique, and Lord Chelmsford, the then Governor-General of India, was also pleased to convey his satisfaction at the services rendered in a letter addressed to the present Head of the Ahmadiyya Community.

Thereafter, the Ahmadiyya Community rendered important services to the Government during the Afghan War. It strenuously combated the Non-co-operation Movement and the Congress agitation, and spent large sums of money for that purpose It took a prominent part in fighting the boycott of the Simon Commission, in bringing about peace between the Government and the Muslims and making the Round-Table Conference a success, and in combating the Terrorist Movement. These services were acknowledged by the Gevernment from time to time, but the Ahmadiyya Community has never desired any return for them from the Government.

Your Excellency, some people ascribe this attitude of the Ahmadiyya Community to flattery, but events have shown that

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the policy followed by the Ahmadiyya Community was for the good of the country itself. No other Asiatic country, no matter whatever form of Government it enjoys (with the exception of Japan, where the conditions are entirely different has been able to attain to that stage of advancement to which India has attained under the British Government. Thus the event has proved that the interests of India itself demanded that British power in India should have been consolidated, and that those communities which helped in the work of strengthening British influence in India were not the enemies, but the real well-wishers of the country

Your Excellency, we firmly believe, and perhaps more firmly than even the British people themselves,— that the British Empire is meant by God to serve as a nucleus for the establishment of world-peace. International peace which should be based not on force but on love and mutual understanding, is very vividly reflected in the British Empire. Hence, we believe it to be a sin against humanity to do anything that may tend to weaken this nucleus of international unity. We do not assume that the British Empire is free from defects. Indeed, there are shortcomings in it but we do say that we see in it a miniature outline of international unity, and it is the sacred duty of every well-wisher of humanity that instead of dashing to pieces all hopes of international peace by weakening the British Empire, he should try to strengthen it by removing its defects. This idea of ours may to-day appear to be as fantastic as did the idea 40 years ago, that the British Government was a blessing for India; but a time will come when the wise men of the world will be forced to admit its truth. No doubt the world is, at present, drifting towards extreme Nationalism, but this enthusiasm really resembles the last flicker of a dying flame We see written on the horizon in bold letters the Divine decree that all artificial barriers invented by man shall be removed and men shall be forced to live under an organization based on justice and co-operation. As heavenly blessings encompass the whole world without any distinction of caste and colour, so will international organization, being

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freed from artificial limitations, become one for the whole world. This may appear to be a dream, but it is a dream which all the Prophets of God have been dreaming, and hence surer than all the verdicts of human judgment.

Your Excellency, though we are sorry for not having been able to wait upon Your Excellency immediately after your arrival in India, yet in one respect we are glad of the delay. For, if we had waited upon Your Excellency soon after Your Excellency's assumption of office, we could have done no more than give expression to our congratulations and to our expectations of good work during Your Excellency's tenure of office. But to-day we are able not only to give expression to the hope which we entertain about the future but also to congratulate Your Excellency and Lady Willingdon on the glorious achievements which have not only won a tribute of praise from your contemporaries but will also be accorded a place of honour in the future history of India. The sympathy and the sincerity with which Your Excellency has placed the real needs of India before the British Government and the persistence and the vigour with which Your Excellency has supported the political aspirations of the Indian people constitute a record which cannot be forgotten by the Indian people. Similarly, the peace and prosperity which your efforts are bound to bring to India and the consequent bonds of love and good-will which must be everlastingly established between India and England will be an achievement too momentous to be forgotten by your countrymen.

Your Excellency, we must beg leave here to pay our humble tribute to Her Excellency Lady Willingdon for the splendid work done by her as co-partner in Your Excellency's life and work. Everybody realizes how invaluable has been the help which Her Excellency has been able to render to you in the arduous task of the administration of India, through her sympathetic attitude towards the Indian people, her sincere desire for their welfare and her devoted and untiring efforts to serve them, and Her Excellency certainly deserves the gratitude of both India and England.

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Your Excellency, we are not members of a political deputation; we have waited upon you merely to repeat the sentiments of unflinching loyalty which we cherish in our hearts for our beloved Sovereign, the King-Emperor. But perhaps it will not be out of place here to say that though our Community desires no particular recognition of its services, yet it does expect that in the final settlement of the future constitution of India, the rights of the Muslim Community, as a whole, in whose sorrows and joys we have a full share, shall be completely safeguarded. It is indeed true that a Government under which there live people professing different religions and creeds cannot identify itself with the followers of any particular religion, but there is no denying the fact that if a community has been deprived of its just rights, though its own shortcomings may be partly responsible for that deprivation, it does stand in need of help and support to a certain degree; and such is the case with the Muslim Community After the disruption of the Mughal Empire, the Muslims lay under a long spell of torpor. Grief and sorrow at the loss of their own power, on the one hand, and an attitude of sulking anger towards the British whom they looked upon as their supplanters, on the other, prevented them from appearing in the political arena at an early date. And it will not be wrong to say—nay, the testimony of so well-informed a Governor-General as Lord Curzon corroborates the assertion—that in the beginning, even the British looked with suspicion upon the Muslims who had been their predecessors in authority The attitude of both sides was affected by suspicions of each other. The British were not the enemies of the Muslims, nor were the Muslims the enemies of the British But when suspicions do arise, they take time to be dispelled. During this period of mutual suspicion, the other communities stole a march on the Muslims, and the Muslims were left behind—in education, in the services, and in the field of politics. Now that mutual misgivings have been removed once for all, now that these two great peoples, on whom depends to a very large degree the future peace of the world, are extending to each other the hand of peace and friendship, it will by no means be too much to

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hope that effective steps will be taken to enable the Muslims to make up their past deficiencies.

Your Excellency, the North-Western Frontier Province, which has ever acted as the guard at the gate of India, Muslim Bengal which has been fighting terrorism to the best of its ability, Muslim Punjab which has ever sent forth its brave sons to serve Britain in the hour of its dire need, and the Muslims of other provinces who lie scattered among well-educated, well-organized and advanced communities all these desire and deserve not only British justice but also British sympathy. We admit that both Your Excellency and Your Excellency's Government have already done a great deal for them, but there still remains much to be done; and without marring the present happy occasion by entering into details, we content ourselves with the expression of the hope that special consideration will be given to their political rights in settling the future constitution of India, and to their economic condition in the apportionment of the services under the Government and in the enforcement of fiscal policies.

We once more congratulate Your Excellency on the success which has attended your efforts in the cause of peace and order and the constitutional advancement of the country, and pray that God may vouchsafe to Your Excellency yet greater successes and that He may so ordain that India, the brightest jewel in England's diadem, may shine ever more brightly and illumine the world, and we assure Your Excellency that the Ahmadiyya Community will, as usual, continue to co-operate by all means in their power with your Excellency and Your Excellency's Government in all your efforts towards the promotion of the peace and well-being of the country, and the restoration of Indo-British relations on a basis of mutual goodwill and will not hesitate to make any and every sacrifice in their power to achieve these ends.

Your Excellency, though for certain reasons into the details of which we need not here enter, certain British officials have expressed a doubt that the Ahmadiyya Community has begun to take part in politics in contravention of its past tradi-

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tions, yet we do not feel called upon to pay much heed to such suspicions, for our loyalty is based on religious sentiments. Whatever we have undertaken we have undertaken from honest and unselfish motives and in carrying it out we have never trespassed the bounds of the law. It has been our practice that whenever we have found the Government to be in the wrong, we have not hesitated to point it out to the Government respectfully, without infringing the law, and we believe that the true British spirit will approve of this method. Hence, the doubts or the opposition of certain individuals cannot make us swerve from the path of loyalty. Our account is with God, and He knows that if we have ever supported the British Government, we have done so in the interests of justice, in the inerests of India and in the interests of the Muslims, and if we have ever espoused the cause of the Muslims, either in British India or in any of the Indian States, we have done so for the sake of the good name of Britain and out of consideration for the traditions of British justice. So we are not affected by such adverse criticism. We are proud of our past traditions in all their details, and are not ashamed of our past, either before God or before the Government or before our countrymen, or before our co-religionists. In the future also, we will, if God please, continue to serve the Government, our country and our Community by all the means in our power in keeping with our past traditions, without hope of reward or fear of reproach, and the day will come when it will be realized both by the Government and our countrymen that they have never been served by a band of workers more faithful and less disinterested than ourselves. And our last words are that all praise belongs to Allah, the Lord of the world.

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THE FUTURE OF INDIA

By Chaudhri Zafrullah Khan, Barrister-at-Law, L.L.B., (London) Ex-Education Member of Viceroy's Executive Council.

It is not possible at this stage to forecast with any degree of certainty the details of the future constitution of India. The broad features of the scheme which is at present engaging the attention of the Joint Select Committee, are, however, not a matter of uncertainty and it may be assumed that these features will be retained in the Statute prescribing the future constitution of India when it finally emerges from Parliament.

I do not wish to imply that the Joint Select Committee is not likely to recommend numerous and important changes in the scheme of the White Paper not altogether of a nature calculated to be improvements from the point of view of Indian public opinion. I do, however, feel with a fair degree of confidence that the main features of the scheme will not undergo any serious modification. That being so, it is possible to reflect upon some of the changes that the future constitution is likely to introduce and the manner in which they may be expected to work.

Broadly speaking the future provincial constitution will be based on the principle of full responsibility of the Executive to the Legislature, subject to certain safeguards, to which I shall presently advert The official bloc will disappear from the Provincial Legislatures and the Legislature (in provinces where a bi-cameral Legislature is proposed, the Lower Chamber of the Provincial Legislature) will consist entirely of elected members.

The result will be that a Provincial Ministry must in future carry with it the support of a majority of elected members and it will not be possible for Governor of Provinces to form Ministries which possess the support only of a minority of the elected members and to maintain them in office

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with the help of the official bloc. The principle of responsibility of the Executive to the Legislature will thus have a much wider scope for its operation under the new constitution than is possible under the present constitution.

It would no doubt still be possible for Governors to form coalition Ministries drawing their Ministers from the different political parties in the Legislature and thus to render the principle of responsibility ineffectual in practice, but that result would be possible only where there is no strong political party commanding a majority in the Legislature, headed by a leader who is able to inspire confidence and loyalty and to enforce a more or less strict discipline among the rank and file of the party.

Joint Responsibility

The constitution will probably not lay down in specific terms the doctrine of joint responsibility of Ministers either at the Centre or in the Provinces, but it should be the business of the leaders of parties in future Legislatures to emphasise the importance of that doctrine from the very beginning and to refuse to participate in the formation of Ministries the members of which are not willing to accept the doctrine of joint responsibility as the basis of their mutual co-operation.

In Bengal, Bihar and the United Provinces it is proposed to set up bi-cameral Legislatures and it is further proposed that the Upper Chambers in these provinces should contain a small element of nominated members. Under the present constitution a person who is appointed a Minister must be, or must within six months of his appointment become, an elected member of the Legislature, so that a nominated member if he is appointed a Minister must seek election within six months of his appointment and if he fails to secure election to the Legislature within that period he must resign his office of Minister.

Under the new constitution it is contemplated that a nominated member of an Upper Chamber should be eligible for appointment as Minister without the necessity of having to seek

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election. If this provision is maintained in the constitution it will certainly constitute a retrograde step and is bound to militate against the operation of the principle of the responsibility of the Executive to the Legislature and also against the operation of the doctrine of joint responsibility.

Those Safeguards

The safeguards to which I have alluded above cover a very wide field a d admittedly constitute a serious encroachment upon the princ ple of responsibility. Particular reference may in this connection be made to the special power proposed to be conferred upon a Provincial Governor to direct action to be taken notwithstanding the advice of his Ministers to the contrary, whenever he may consider it necessary, in order to prevent any grave menace to the peace and tranquillity of his province or any part thereof.

This special power is very widely expressed in the White Paper and unless it is precisely defined and its exercise strictly circumscribed, it may be used by Provincial Governors to nullify the principle of responsibility altogether. In one sense it goes beyond even the reservation of what is described as the department of Law and Order If the department of Law and Order were reserved the reservation would empower a Governor to carry on the administration of that department without responsibility to the Legislature but it would not authorise him to issue directions or orders in other departments overriding the advice of his Ministers The special power proposed to be conferred upon a Governor by the White Paper scheme would, however, appear to empower the Governor to direct that action should be taken in *any* department contrary to the advice of his Ministers provided the Governor considers that such action is necessary in order to prevent any grave menace to the peace and tranquillity of the province or any part thereof.

Premium on Agitation?

For instance if the Governor considers that the policy which his Ministers desire to pursue in any particular department is

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likely to meet with opposition from a certain section of the people of the province and that that opposition is likely to develop into serious agitation, he can always insist that his Ministers should modify their policy in accordance with his own notions of what is right and proper in order to avoid serious disturbance in the province from the opponents of that policy.

> It is much to be feared that the existence of a power of that wide description is likely on the one hand to put a premium upon agitation and on the other to subject the policy of a responsible ministry to the constant supervision and approval of the Governor which, as I have said, is in effect a negation of the principle of responsibility.

On the other hand, if a Provincial Cabinet makes it a matter of pride so to carry on the government of a province as to leave no reasonable scope for the Governor to complain that the interests of the services or of minorities were being seriously prejudiced or that conditions were being permitted to come into being which might jeopardize the peace and tranquillity of the Province, there would be no occasion for the exercise by the Governor of those of his special powers, the exercise of which may bring him in conflict with his Ministry.

Ordinary differences of opinion that may arise in the course of the normal administration of a Province should be capable of adjustment without necessitating a resort by the Governor to any of his special powers. In the case of serious differences of opinion, where the Governor felt that the policy proposed to be adopted and pursued by his Ministers did not carry with it the support of the people of the Province, it would be open to him to change his Ministry or to dissolve the Legislature and thus to obtain a change of policy by the exercise of his normal constitutional powers.

This brief study of conditions that are likely to arise in the provinces under the new constitution would show that the successful working of the constitution and the promotion and advancement of the welfare of the people as the result of such working

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would depend very largely, on the one hand upon the type of men who are returned to the Legislatures and who are available for appointment as Ministers ; and on the other upon the good sense, breadth of vision and restraint which the future Governors of the provinces may be capable of bringing to bear upon the discharge of the heavy and multifarious duties that they will be called upon to perform under that constitution.

At the Centre, Defence, External Affairs and the Ecclesiastical Department would be reserved. The Ecclesiastical Department would be concerned mainly with Army Chaplains and may therefore be regarded as an appendix of the Army Department. All other departments would be administered by Ministers in responsibility to the Legislature subject to the same kind of safeguards as are proposed to be provided in the case of the Provinces, with the addition of a safeguard in the financial field.

In addition to the special powers proposed to be vested in the Governors of provinces the Governor-General will also have the power to override his Ministers in order to safeguard the financial stability and credit of the Federation of India.

The management of Currency and Coinage and the Government reserves will be entrusted to a Central Reserve Bank, which shall be free from political control. An amendment or modification of the Currency and Coinage Acts will be subject to the previous assent of the Governor-General given at his discretion.

The Finance Minister will thus be left only with the routine administration of the Finance Department and with the preparation of the budget and the imposition of normal taxation. He will also be responsible for ordinary normal borrowing. Once the world is able to work itself back into the normal course in the field of finance, the Finance Minister of the Federation should be able to carry on in the normal course for a long number of years without any interference or overriding action by the Governor-General.

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The Governor-General would however keep his finger on the financial pulse of the Federation and would step in the moment there were signs of any agitation or disturbance. In the exercise of his special powers he would be advised by a Financial Adviser who would not be subject to the control either of the Ministry or of the Legislature. Having regard to the present situation of world finance it would be difficult to predict how long it would be before the Finance Minister of the Federation would be able to administer the finances of India in responsibility to the Legislature.

Viceroy and Tariffs

It is not quite clear to what extent the Governor-General would have the power to override his Ministers in the sphere of tariffs Normally one would imagine that under the fiscal convention the responsible Ministry would be left free to settle the tariff policy of the Federation in responsibility to the Legislature, but the matter is not free from obscurity and it is not possible to suggest at the present stage what the actual arrangements in this respect may turn out to be.

The administration of the Federal Railways shall be vested in a statutory Railway Board, the Legislature being left only with the power to prescribe the policy to be pursued.

It will thus be seen that the sphere of Federal subjects in which the Ministry will be fully responsible to the Legislature will be very narrow, and that the Centre will be occupied mainly with matters of administration rather than with matters of policy. From this point of view it is worth consideration whether the Federal Legislature would not work more efficiently if it consisted of Chambers of a size much smaller than that suggested in the White Paper. Both the volume and the nature of the business that is likely to occupy the Federal Legislature during quite a long number of years after the inauguration of the Federation will not be such as to require the attention of a very large number of members.

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On the other hand, activity in the Provincial spheres both of Legislation and of Administration will be much keener under the new constitution than is the case under the present constitution and as it is proposed to substantially enlarge all existing Provincial Legislatures and also to set up two new Provincial Legislatures, these are likely to absorb the best talent available for work in the Legislatures, and if the Federal Legislature is also to consist of over 600 members distributed in the twoHouses it is greatly to be feared that the Federal Legislature will lose a great deal of its efficiency and effectiveness.

Widening Future Franchise?

BESIDES, franchise qualifications for electors to the Lower Federal Chamber are likely to be fixed at a fairly high level to begin with ; and in course of time when the volume of work in the Federal Legislature increases and the franchise qualifications are lowered there is bound to be a demand for an increase in the number of members of at least the Lower Federal Chamber, and if the Chamber starts with the maximum number compatible with efficiency it will be difficult to meet the demand for expansion later on.

It will thus be seen that the introduction of the principle of responsibility at the Centre is likely to be seriously circumscribed at the beginning, but everybody realizes that during the initial and experimental stages certain limitations may be found to be unavoidable. It is only to be hoped that such limitations will be confined within the narrowest possible scope and that suitable means will be devised for the natural growth and expansion of the sphere of responsibility at the Centre.

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MUSLIM MISSION WORK

A Great Field

[By Abdul Majid Rau, B A., (Cantab.), Author of "*Journalism as a Career*," etc., Journalist and Publicity Agent)

The field is wide, but the labourers are few.

—Jesus Christ.

It is the boast of Hinduism that, to employ the eloquent phrase of the late Lord Sinha, it has room for those who believe in one God, for those who believe in many Gods, and even for those who believe in no Gods. But even if this is true and the maxim "once a Hindu always a Hindu" rules, it is nonetheless true that Hinduism is an exclusive religion, into which one can only be born, for in spite of "liberal" movements like the *Shuddhi* movement and the Arya Samaj and Mr. Gandhi's propaganda in favour of the emancipation of the Harijans, the fact remains that orthodox Hinduism as represented by its religious heads and by the vast majority of its votaries, refuses to admit into the Hindu fold any one who is not a born Hindu. The spirit of Islam is absolutely the opposite of this. Islam has no room within its fold for any save those who believe in the unity of God and the prophethood of Muhammad, but so far from restricting the privileges of Islamic brotherhood to born Muslims, Islam seeks to spread these blessings among men of all nations.

Every Muslim a Missionary

Islam is essentially a proselytising religion; to carry the truth to the unenlightened is one of the first duties enjoined on the Faithful; and in this sense, every Muslim is a Missionary. Thus it was in the golden age of Faith and thus it has been through all the ages that have elapsed since then The first Muslims were enthusiastic Missionaries, carrying the torch of the faith wherever they went, even into Europe, with the result that very soon Islam had its followers in every country in the

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world. And thus it has always been. Though it is false to suggest, as anti-Muslim propagandists have done, that Islam was ever spread by the sword, yet every Muslim soldier, every Muslim administrator and pro-consul was and still is, or ought to be, a missionary, striving with all the eloquence at his command to spread the knowledge of the One True Faith. Muslim merchants and traders, too, the pioneers of international trade, have done much to propagate the Truth, and it is to them largely that we owe the conversion of a great part of Africa. Every Muslim in fact has in the past been a missionary, and this unorganized, individual work has, as I have pointed out, been of the greatest value

New Conditions

It is no less the duty to-day of every Muslim to "do his bit" in the way of missionary work; but new conditions have arisen, and the present age is one of specialization and organization. Individual, amateur missionary work alone will not suffice, if we are to hasten forward the time when all mankind will belong to the brotherhood of Islam. What is needed is organized, regular missionary work by trained and specialized evangelists working on similar, though not necessarily on identical lines with those of the Christian missionary bodies. Without organized effort of this kind, there is little hope of real progress, and it is well that Muslims should realise this and set themselves to the task of organizing new missions and supporting the existing ones,— instead of which it is a matter for regret that too many of our people spend their time in abusing and vilifying the only existing, efficient missionary organizations like those of the Ahmadies of Qadian, who efficiently maintain mission centres in London, New York, parts of Africa and Eastern Asia. In this matter, Muslims might well profit by the example of the Christians, whose missionaries to-day, whatever they may have done in the past, are working side by side in complete harmony, and in many cases striving for unity.

A Good Example

When we contemplate what the Christians are doing in the way of organized missionary work, Muslims may well feel

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ashamed of their own efforts In India, the big Christian missionary organizations such as the Roman Catholics, the S. P. G., the C. M. S., the Wesleyans, the Scottish and American missions, and others have their outposts in every province and their work is carried into every district, nay into every village. Side by side with these are organizations such as the Bible Society and the Society for the Propagation of Christian Knowledge which concentrate on the translation of the Bible into all languages and the distribution of this and other Christian propaganda free at a nominal cost among non-Christians. It is no exaggeration to say that anyone who wants a copy of the Bible can have one practically for the asking; and there is an elaborate system whereby non-Christian students in India, and Indian students in England are given free copies of the Bible or of portions of it at every stage of their educational career.

Skilfully Conducted Propaganda

Christian missionary propaganda in India, as in other non-Christian countries in Africa and Asia is most skilfully conducted. Most of the missions maintain educational establishments, some of a very high standard like the Forman Christian College in Lahore, or St. Stephens College in Delhi; others have industrial institutions; then there are hospitals and dispensaries, — everyone of them an agency of proselytization.

An Urgent Need

It is no wonder in these circumstances that the Christians are making their converts by the thousand, though by no means with the same rapidity or success as attended their efforts in the seventeenth, eighteenth and nineteenth centuries,— the only wonder is that the Muslims are able to hold our own on the mission field I do not, for a moment, suggest that we Muslims should copy every one of the methods of the Christians— there are many of these which are by no means desirable, but it is urgently necessary that we should organize our missionary work so that it is as strong, as efficient and as widespread as that of the Christians. For, if we are menaced on the one side

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by the ceaseless effort of the Christian missions, on the other side we have to face the proselytizing efforts of bodies like the Arya Samaj and the *Shuddhi* workers, who, though the validity of their conversions may be denied by orthodox Hindus, are bringing into their fold—that of Protestant Nonconformist Hinduism - thousands of Indians from the depressed classes Mr. Gandhi's much advertised Harijan movement is directed towards the same object. All these people want to make the Harijans political Hindus, though eventually the unfortunate Harijans will find themselves denied social equality or entrance into the temples of Hinduism, a fact which the more intelligent of the Harijan leaders, men like Dr Ambedkar, realize.

Now is the time

If Mr. Gandhi's Harijan movement has served no other purpose, it has been useful in awakening the Harijans to a sense of the cruel injustice they have suffered in the past at the hands of the orthodox Hindus ; and to-day these people are in a state of revolt against orthodox Hinduism. I do not suggest that we should take an unfair advantage of this feeling of anger and irritation ; but obviously there could be no better opportunity to bring home to the depressed classes the glorious truths of the one religion that can bring them salvation in this world and the next, that will promote at once their spiritual and their social uplift. Now is the time for a great Muslim missionary campaign among the Harijans—I do not say now or never, but if this opportunity is lost, it will be hard to recover. And the Harijans can only be approached effectively through organized missionary effort.

Other Fields

I have referred at length to the need for work among the Harijans, but there are other fields no less important. Never has Europe been more sympathetic, more receptive to the truths of Islam than it is to-day Gone are the days when, as the result of anti-Muslim propaganda, Europeans regarded Islam as a barbarous superstition To-day educated and intelligent Europeans are beginning to be increasingly interested in Islam,

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and there is a demand for information such as there never was before, and which our few foreign missionary agencies find it hard to meet. It is a well-known fact that educated Europeans have long ceased to have faith in Christianity, and that even the Christianity of professed Christians has long been watered down in a feeble sort of neo-platonism. There have been notable conversions to Islam, and there would be many more if we had anything like the missionary organization we ought to have. Europe, heartsick after a world war, in revolt against the materialism that made such a War possible is up for conversion. Verily,—the field is great, but the labourers are few!

Existing Organizations

So far, practically the only organized foreign missionary work, for that matter practically the only organized mis ionary work at all has been that of the Ahmadies, who maintain well-equipped mission centres not only in India, but in Europe, Africa and Asia and it is most unfortunate, as I suggested at an early stage of this article, that a section of Muslims instead of being stirred to emulation by this noble example and striving either to help the existing missions or found new ones, seem to find a malicious pleasure in attacking and vilifying it and its promoters. This is not as it should be. Whatever may be our theological differences, every pious Muslim must agree as to the incumbency on him of the duty of promoting the work of *tabligh*. There are two ways in which this can he done :—

(1) by helping the existing missionary organizations with money and sympathy ; and

(2) by individual missionary effort. The one duty is not less incumbent on the faithful than the other, as everyone must realize on mature consideration, but it is to be feared both are almost equally neglected.

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A Pious Duty

Every Muslim desires ardently the advent of the day when the whole world will be converted to the One True Faith; but how few of us do anything to bring about this much to be desired end? Let us follow the excellent example of the Christians, and unite in helping our missions to the utmost of our ability, both in money, as has been said and in sympathy. For it is certain that if every Muslim contributed his mite towards our foreign missions, then they would soon be in a position not less strong and efficient than those of the Christians, —and the pious work of *tabligh* would be greatly helped. Not less important is the missionary duty which devolves on every Muslim, of striving to bring enlightenment to the non-Muslims around him. Everyone of us has, among his office or business associates, at least one or two Christians, Sikhs or Hindus, educated and intelligent men, many of them possibly dissatisfied with the imperfect light of their own religion, and, therefore, readily receptive of the truth, if only it were earnestly and effectively presented to them. And yet, how little do we do to bring home that truth, which alone can bring both temporal and spiritual salvation, to our non-Muslim friends. That we do so little is probably because few of us realize how important, how urgently necessary, this work is. Let us then resolve to speak the word in season, and to speak it from a burning heart, so that our pious enthusiasm may compensate for any possible lack of eloquence or still in theological dialectic. In other words, let us set the light of our piety on a house-top, and not conceal it under a bushel.

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ISLAM AND INTERNATIONAL RELATIONS.

By Khwaja Abdul Waheed.

Foreign relations are greatly influenced by the internal affairs of a nation, and Islam has, therefore no place for internal discord in its domain. Clash of all sorts inside the nation is prohibited. Every possibility of a civil war is obviated. A bad ruler is tolerated in place of a bloody search for a good one. There is no clash of labour and capital in the realm of Islam, no clash of sexes, no clash of the black and white. The accumulation of wealth in the hands of a few is discouraged by means of a Law of Inheritance whereby the property of a dying man is split up and divided among his heirs; by the regular payment of the poor tax (Zakat) and the abolition of Interest. The poor are helped from the State Treasury and they have no cause for complaint when the necessaries of life are provided to them. That is why never in the history of Islam has there been witnessed the struggle between Capital and Labour or the rich and the poor. Neither has ever grudged the lot of the other. The rich could not amass fabulous wealth by squeezing money out of the hands of the less fortunate; the poor did not die of hunger and nudity.

The possibility of a clash of interests between the sexes was obviated by assigning to each of the sexes a distinct but separate place in life no less important than that of the other. To one was allotted the onerous task of rearing the future generations, of training the offsprings of the race in the fine arts of life, and to the other that of facing the hard facts of life outside the family circle.

In the wider circle of national affairs the life of the individual within the community is not handicapped in anyway. The life of the whole community is regularized on a highly equitable basis. Every individual enjoys complete freedom. There are no limitations on one's choice, no shortcomings on account of

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hereditary disqualifications.

And this is no hollow claim, but a well proved fact of life in the World of Islam. The Muslims, throughout their history, and all the world over, have acted up to and realized in actual practice, the principle of brotherhood more than any other religious people. Their Religion incorporates the week races into a world-wide followship of which they at once feel the sustaining force. Other religions cannot compare with Islam in this respect. "Christianity has often appeared as exclusive and hostile." (Gore). The same is true of Hinduism—a religion which debars a vast portion of humanity from any share in the blessings of this world or hereafter on no account other than that of hereditary disabilities. Islam, on the other hand, knows no distinctions of caste or colour or birth. It allows, within its fold, the highest grades of social status to be attained by the blackest of men and the meanest of workers. It has, in actual practice raised to kingship whole dynasties each member of which was a slave of his predecessor on the throne. In short, equality of all men in Islam was not only an aspiration, but an achievement.

The people who were formerly enemies of each other became each other's brothers when they entered the pale of Islam.

The lowest of the Mussalmans could lead the highest in prayer. The least in rank could supercede the greatest in the life of the nation The youngest in years could top the list of national workers against the oldest. Everything depended upon personal merits and individual qualifications. The master and the slave in Islam were brothers. The Prophet (May God bless him!) enjoined upon such of his followers as possessed a slave to feed him as himself, to clothe him as he did, to get out of him as much work as he did himself In fact, whenever any hard labour was needed the master was to participate in it with the slave.

Similarly, a rich man is required to mind the sentiments of a

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poor man so much so that at his death when he is distributing his wealth among his heirs he must give something to the latter if he happens to be with him. Again, a Muslim is required to look after the needs of his parents, relatives, friends and neighbours. In fact he is to give all he has in the way of helping others after satisfying his own needs.

> "And they ask you (to) what (extent) of their possessions) they should spend (in the way of Allah). Say whatever you can spare."

A Muslim is expected to go farther still. One of the attributes of the righteous is that they feed others even at the expense of their own comfort.

One member of the Muslim society is not allowed to misbehave towards another :

> "The abuser of a Muslim is a 'fasiq' and his murderer a 'kafir'.

The life of evey individual is to be respected. A murder is to be treated as a national calamity and not as a private affair,

i.e., the death of an individual is like the death of a whole community. The murder of a Muslim is punishable not only in this world but also in the life to come :—

> "The Almighty is not prepared to forgive him who murders another."
>
> "Allah refuses to accept the repentance of him who murders a believer."

I wonder if the individuality of the individual could be respected in a better way than this.

One of the very great reformations brought about by Islam in the domain of social relations is that it abolished all such systems as gave to certain classes and individuals special prerogatives without regard to their personal merits. Thus it abolished the priest-craft, it abolished church organization and it abolished liturgy in the true sense of the term. The only authority it maintained was that of the theologians who knew the Divine Law and who could not in any case constitute a real clerical caste.

In the same way Islam renounced celibacy and thus left no room in its social structure for the establishment of a privileged

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class like that of the monks and the hermits. Such people can, therefore, command no respect in the polity of Islam.

Because of the absence of the clergies and of any ecclesiastical organization the feeling of responsibility rests upon every Muslim citizens of the State. Accordingly he feels the responsibility for keeping in order the social system of which he forms an integral part. Not only the religious teachers, but all classes of the Muslim population participate in the upkeep of peace and order within the State. Every individual citizen minds that his neighbour does not commit any crime against the society and the State.

We now come to the International relations. We find the modern world vainly trying to create international relationships for preserving world peace without the real will to peace or a sound basis for the same. The sanction for such relationships must be either physical force or a high standard of morality ; but the nations of to-day, who profess to abolish war, have neither been able, so far, to evolve a system of co-operative force nor have established an ethical foundation for their mutual relations. The present day society of the dominating west is governed by a moral law. Probably the greatest trouble of humanity at present is that while modern science has increased human intercourse and almost annihilated the distance of space and time, no progress has been made in the way of regularizing international relations on sound bases. In a world which is politically as well as economically interdependent, peace is in constant danger so long as the relations between the different nations are not based on a sound moral basis. Of all the old religions of the world and modern social systems the religion of Islam alone upholds moral principles and shares the common ideal of justice and peace, offers the best foundation for that universal moral law which must be established for the human society in the widest sense. It is my conviction that in the present day world of terrible engines of warfare and large scale production of economic goods the religion of Islam alone can help to bring about the fulfilment of the greatly cherished reign of moral principles in the affairs of the nations and lay down the true foundations of an abiding peace for the human race.

The ideal of peace within a nation and without it springs from the recognition of a common humanity, a conception which was presented for the first time in its most perfect and practicable form

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by Islam which regulates the behaviour of the individual within the community as already described above and the behaviour of one community towards another.

Obviously a nation which knows no discord in its own ranks and seeks to do no injustice to those outside itself is sure to taste the fruits of continued peace and prosperity and let others do likewise.

That mankind all the world over is one brotherhood each member of which is related to the other and feels for him is proclaimed in various ways by the Book of Islam. To begin with, it is claimed that the whole of mankind is the creature of the One Almighty God who is the Creator and Maintainer of not one nation or country but of all nations and countries. In fact, the brotherhood of Man is a necessary corollary of the Oneness of God. All the sons of One Father must naturally be brothers to each other. The Holy Quran opens with the words:

"All praise is due to Allah, Lord of the Worlds":

which imply the Fatherhood of God and the brotherhood of Man. These words declare that the Almighty is the Creator and Evolver of all alike and not the Patron of one people or other. He is the Sustainer of All His creatures alike. His creations are equal in His estimation except where they differ in their personal merits.

In the Holy Quran, unlike other religious books, mankind as a whole, and not the Aryan or Semite, Israel or Copt alone, is addressed on every page. The verses of the Quran declare at every step that the destiny of all mankind is equally high and lofty, that the way to physical and intellectual progress is equally open to all men, that the material benefits of this earthly life and the higher spiritual blessings of the life to come equally are attainable by every man and woman. The forces and phenomena of Nature are created in the interest of all men equally. This vast expanse of space, this inexhaustible store of time, this infinite supply of power, in fact, everything, is for the benefit of all mankind alike:

> "O people; Worship your Lord, Who hath created you and those before you, so that ye may ward off (evil). Who hath made the earth a resting place for you, and sky a canopy, and causeth water to pour down from the sky, thereby producing fruits for you." (2 : 21, 22).

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Every nation on the face of the globe has equally had guidance from the Almighty Creator :

" And for each nation there is a reformer ".

There is no nation in the world that has not had its warner.

" And there is no people that has not had its warner."

The Religion of the Quran is not confined to geographical environments. It far transcends the national limitations based on geographical boundries. It aims at a universal empire of mankind in which every part is harmonious with the others, each nation in tune with its neighbour. It allows not a Muslim nation to encroach upon the rights of other nations. It admits not the claim of one people to rule over another simply because that other people is uncultured or semi-civilized. It declares no one people to be the inheritors of the blessings of this life or the next simply because it belongs to this particular school of thought or that. On the other hand it openes to the individuals of every community, irrespective of its nominal qualifications or geographical environments, the way to progress and advancement both physical and spiritual:

" Verily of the believers, the Jews, the Christians and the Sabians, whoever believes in Allah and the Day of Judgment and does good, for them is their reward from their Lord and there shall be no fear for them nor shall they grieve."

The Quran declares the last of the Prophets to be a Prophet for the whole world and not for one people or one country.

" And we have not sent you but as a blessing for the worlds".

Thus it lays down the foundations of a world-wide and international brotherhood.

It was the religion of the Quran which for the first time in the history of mankind made it obligatory for its followers to believe in the Founders of other religions :

" And those that believe in what is revealed to you and that which was revealed to the (Prophets) before you."

and to respect the sentiments of other peoples :

" And do not abuse those whom they worship besides Allah."

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All that has been said above is meant to regulate the conduct of mankind in the international sphere during the time peace reigns in the world. But the peace of humanity is liable to all sorts of disturbances. This is a world of hard facts, in which all living creation is at war with itself. Life is a struggle for power, for sustenance, for advancement. Where there is life there is inevitable composition. Where there is composition there is the will to injure, even to destory. It is during this time of warfare that the religion of Islam appears with more beauty and resplendence, for it regulates the war-time conduct of its followers so as to minimize the loss of life and property, honour and prestige.

The war allowed by Islam is a war either in self defence, or in support of a just cause. In no other case it is tolerated. Says the Holy Quran :

"Permission to fight is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist. Those who have been expelled from their homes without a just cause except that they say : Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered."

In the last verse the mosqes are mentioned after the other religious places of worship. This is surely an improvement in the way of universal brotherhood and International co-operation.

A verse of the *Sura-i-Nisa* defines still more clearly the objects of warfare allowed in Islam. It runs as follows : "And what reasons have you that you should not fight in the way of Allah while the weak Muslim men and women and children say : Our Lord! cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper. Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the devil. Fight, therefore, against the friends of the devil."

There is not a single verse in the whole of the Quran to justify war in order to ;

(i) Conquer other lands and peoples to create vast empires ;

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(*ii*) invade other countries to create new settlements for the unemployed or surplus population ;

(*iii*) take possession of other lands to procure new markets for manufactures and capital.

But, it should be remembered, that war in self defence or in support of the oppressed cannot be avoided.

And when the inevitable happens, when hostilities do actually break out, what is to be the attitude of a Muslim ? He is not to fight longer than is unavoidable ; he is not to cause loss to the enemy greater than is absolutely necessary. He is to fight only so long as the cause for hostility exists, no more and no further.

" Therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them."

And when the enemy lays down arms, hostilities must cease on this side simultaneously.

Once the enemy stops fighting the Muslims should stop too. Whenever the enemy seeks refuge he should be given.

" And if one of the idolators seek protection from you, grant him protection till he hears the word of Allah, then make him reach his place of safety."

As to how the Muslim army is to behave at the time of actual fighting we find that the Great Prophet of Islam instructed his army as follows :

"Do not kill any old person, or a child, or a minor or a woman".

And again

"Fight (in the way of Allah) but do not be dishonest, nor break your word. Do not cut off the nose and ear of any man, nor kill any child".

Here I would like to quote at length the instructions given to the Army that was despatched to Syria by the first Caliph of Islam, Abu Bakr (May God be pleased with him!). He is reported to have said :

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"When you meet your enemies in the fight, behave yourself as befits good Muslims, and prove yourselves the true descendants of Ishmael. In the order and disposition of the host, and in all battles be careful to follow your religion boldly, and be ever obedient to your leaders. Never yield to, or turn your backs on, your enemies .....Do not abuse your advantages, and beware that you don't stain your swords in the blood of him who yields ; neither touch you the children, the women, nor the infant, old men whom you find among your enemies. In your progress through the enemey's land cut down no palms or other fruit trees ; destory not the products of the earth ; ravage no fields ; burn no buildings ; from the stores of your enemies take only what you need and want. Let no destruction be made without necessity.....Treat the prisoners and him who renders himself to your mercy with pity, as God shall do to you in your need ; but trample upon the proud and rebellious, nor fail to crush all who have broken the conditions solemnly entered into. Let there be no perfidy or falsehood in your treaties with your enemies, be faithful in all things, proving yourself ever upright and noble, and maintaining your word and promise truly. Do not disturb the quiet of the monks and the hermits and destory not their abodes".

Now obviously the nation which does not encroach upon the rights and liberty of other nations and behaves so nobly in actual warfare will always be on friendly terms with the neighbouring peoples. We accordingly find that the Holy Prophet made peaceful alliances with neighbouring peoples. He never liked to invade any territory except when compelled by circumstances. And the first Caliphs followed in his footsteps. The Great Omar (May God be pleased with him!) is known to have declared that he did not want his people to come into contact with the Persians. In fact, he said, he wished a wall of steel could intervene between his own people and those of Persia.

The second section of the Sura-i-Mumtahna makes it clear that the Almighty wants the believers to enter into friendly relations with the non-Muslim peoples. It says :

"And Allah does not forbid you respecting those who have not made war against you on account of your religion and have not driven you forth from your homes, that you show them kindness and deal with them justly."

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The Holy Prophet himself inaugurated a great era of international brotherhood when he accommodated his non-Muslim visitors in the first Mosque of Islam and allowed them to worship God in their own way inside the same. He again set an example in international relations when he made an alliance with the non-Muslim population of Medina to keep up the peaceful atmosphere of that city and to defend it against all common foes. In fact of all the Religious leaders it was the Great Prophet of Islam who for the first time in the history of the world invited the peoples of all religions to come to a common platform.

After friendly relations have been created and alliance formed with the non Muslim peoples let us see how the terms of such alliances are to be observed.

The non-Muslim citizens in a Muslim State enjoy all sorts of privileges. They are exempt from military service which is incumbent upon every Muslim citizen of the State, and in lieu of that exemption the adult males have to pay a nominal tax, called the "Jaziya." The amount of this tax is fixed with due regard to the means and income of each individual, and the females and children, the blind and the infirm and diseased are all exempted from it. Nor is it levied on monks and other religious persons who have renounced the world and society. And when they have paid the Jaziya the non-Muslims who are called "Zimmis" are free in every way.

The landed property of the subjects inhabiting conquered regions is saved from disintegration by the prohibition according to which the conquering Muslims are not allowed to acquire land or engage in agricultural pursuits in conquered countries.

When a Muslim State forms an alliance with a non-Muslim State the terms of the alliance are to be faithfully observed even though the Muslim residents of such a State be in need of help. In such a case the Muslim State cannot declare war against their non-Muslim allies. Says the Holy Quran:

"(Do not fight those) who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people."

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In this connection I must draw attention to the memorable incident connected with the conquest of Mecca. It was intended to clear the whole of the Jazirat-ul-Arab of all non-Muslim dominance and the Holy City of Mecca of all non-Muslim influence. It was therefore declared that they were not to enter the *Haram*. A notice of four months was given them after which they were to be driven out by force. This period was stated in clear words. But the former allies out of these very non-Muslims were exempted from this condition. The period in their cases was extended to the period of their treaties:

"An announcement from Allah and His apostle to the people on the day of the greater pilgrimage that Allah and His apostle are free from liability to the idolators. Except those of the idolators with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so filful their agreement to the end of their term."

An incident in the life of the Holy Prophet may be mentioned in this connection. In accordance with the terms of a treaty, the Muslims had bound themselves to help a particular non-Muslim tribe (Banu Khuzza) against their enemies. The Meccans and some of their allies treacherously attacked this tribe and killed a large number of them. The injured tribe applied to the Prophet for redress. It was in response to this appeal that the Prophet marched with ten thousand men against the Meccans as a consequence of which Mecca fell in the hands of the Muslims.

Still another incident of early Islamic history will illustrate more clearly the way in which the Muslim State is to observe the terms of a treaty. After the *Hijarat* a treaty was entered into with the Meccans containing a term according to which the Muslims of Medina agreed to return any refugee from Mecca back to the Meccans. Before this treaty was duly signed, a Muslim resident of Mecca fled to Medina and complained of unbearable hardships he had been receiving at the hands of the Meccans, but in spite of his lamentable tale of woe the Great Prophet of Islam (May God bless him!) ordered him to return to Mecca.

In the 4th chapter of the Quran it is laid down that the Muslims are not to fight with such of their enemies as join a nation with whom the Muslims have got friendly relations or such of them

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as give up fighting. The verses embodying regulations regarding this matter have been give above.

These verses show firstly that such of the enemy as seek refuge with the allied non-Muslim powers are not to be treated as aliens and secondly that those of the enemy soldiers who give up actual fighting are to be treated as friends. The last verse clearly shows that those alone are to be fought against who persist in their hostilities.

If a Muslim kills a resident of an allied non-Muslim State he is to be treated as the murderer of a Muslim: "And it does not behove a believer to kill a believer except by mistake.....and if he (the murdered person) is from a tribe between whom and you there is a covenant, the blood money should be paid to his people along with the freeing of a believing slave."....

The extent to which the God Almighty requires the followers of the Quran to go in the way of creating a peaceful atmosphere in international relations can be clearly seen when we read those verses of the Holy Book that deal with them.

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THE TRUCE OF HUDEBIA

In all the annals of the chequered history of Islam, no incident shines forth with greater lustre and glory than the Truce of Hudebia. In the sixth year of the Hijrat, in conformity with a dream that the Holy Prophet (Peace and the blessings of God be upon him!) had seen, he started for Mecca to perform the "Lesser Pilgrimage," accompained by 1,400 Muslims. The Muslims were very much delighted that once again in their lives they would have the opportunity to see their beloved native city from which they were forcibly expelled "for no other fault than they said that Allah was their God." But when the Holy Prophet (Peace and the blessings of God be upon him!) reached a village known as Hudebia he came to know that in utter disregard of the time-honoured and centuries-old custom that fighting was regarded as a sacrilege in the four sacred months and access to the house of God was allowed to one and all in these months, the Meccans were bent upon barring his entry into Mecca. In spite of the fact that the Holy Prophet (Peace and the blessings of God be upon him!) gave every assurance that he had come with the only intention of performing the "Lesser Pilgrimage," the hostile attitude of the Meccans showed no signs of relenting. The efforts of Urwa-bin-Masud Saqfi, a chief of great prestige and influence among the Meccans, having proved abortive as did those of Badeel, chief of the Khuza' tribe before him, to pursuade the Meccans to come to an agreement with him and allow him to fulfil the object for which he had undertaken such a long and arduous journey, the Holy Prophet sent Kharash-bin-Omiyya as his ambassador to negotiate with the Quresh. Not only did the Quresh kill the camel on which the Prophet's ambassador was riding, but sought to murder him too, which fate he fortunately escaped They as well sent a party of soldiers to take the Muslims unawares. But they were arrested *en masse*,

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and were forgiven with a magnanimity which was the most outstanding feature of our Great and Noble Master's character. As a last resort he sent his own son-in-law and afterwards his third successor, Usman, to appeal to the good sense of the Meccans and request them to allow him and his companions to enter Mecca and perform *Umara*. The Meccans incarcerated Hazrat Usman and the word went round the Muslim camp that Usman was treacherously killed in Mecca. The Holy Prophet (Peace and blessings of God be upon him!) was greatly, though quite naturally, upset. Sitting under a tree he asked his companions to give him their word of honour and swear at his hand that they would avenge the blood of Usman. Great enthusiasm and indignation prevailed among the Muslims. The Meccans realizing that if any bloodshed occurred, the blame of violating the sanctity of the sacred months would be upon their heads, sent Sohail to settle the terms of a truce with the Holy Prophet (Peace be upon him!), provided that the letter should return to Medina and come back next year. After protracted negotiations a truce was signed by Sohail as the plenipotentiary of the Quresh and by the Holy Prophet (Peace be upon him!). Its principal terms were :

1. That Muslims should reuturn this year.

2. That next year they should not stay in Mecca for more than three days.

3. That they should not bring their arms with them, with the exception of their swords sheathed in the scabbords.

4. That they should not take with them any Mussalman who is already living in Mecca, even if he himself wishes to go with them, and, on the contrary, if any Muslim should prefer to live in Mecca, they should not compel him to go back to Medina.

5. That if any of the infidels or the Muslims should go to Medina he should be returned forthwith, but if any Muslim should prefer to go to Mecca from Medina, he shall not be returned.

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6. That the different tribes of Arabia will be at liberty to make alliances and treaties with any of the contending parties.

7. That this truce shall remain in force for a period of ten years. After the expiry of this period either party shall be free to annal it or have it renewed.

This truce rightly stands out as unique and unparalleld in the whole course of human history. Victors have imposed most crushing conditions upon the vanquished, but no community or nation has ever submitted to such apparently humiliating terms at a time when their star was in the ascedant and they could dictate their own terms to their enemies.

The Ho'y Prophet's prestige in Arabia had greatly increased since he had routed his enemies in the famous battle of Badr. He had now many allies and the number of his followers had become much larger; 1,400 Muslims had sworn at his hands to fight his enemies to death. The Meccans at the present occasion were not in a condition to fight, and they had fared badly even in the battles which they had fought with the Holy Prophet with much superior forces and ammunitions.

Under conditions so vastly favourable to him, the Holy Prophet (Peace and the blessings of God be upon him!) g adly submitted to terms so humiliating that even a defeated country could hardly submit to them.

The terms of the truce were so glaringly humiliating that the companions of the Holy Prophet, who had never before questioned the propriety of what he did or said, were greatly perturbed, and Hazrat Omar even remonstrated with him. "Are you not the Prophet of God?" asked Omar. "Without doubt," promptly replied the Prophet. "Are we not in the right and our enemies in the wrong?" asked he again. "Yes," rejoined the Prophet of God. "Then why this humiliation and disgrace?" "I am the Messenger of God and I cannot disobey His command," said the Holy Prophet.

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This seemingly humiliating truce, this apparently disgraceful agreement, this pact obviously unique in the annals of all treaty-making, proves beyond the shadow of a doubt :

(1) That the Holy Prophet (Peace be upon him!) desired to have peace restored in Arabia at the cost even of his prestige.

(2) That he was perfectly convinced that a peaceful atmosphere was more conducive to the spread of Islam than a disturbed one.

(3) That it is highly mischievous to say that a person of such peaceful nature as the Holy Prophet ever enjoined or even encouraged the use of the sword for the spread of his teachings.

The Holy Prophet's belief that a peaceful atmosphere was very conducive to the spread of his faith was not unfounded. Khalid and Amr-bin-As, Islam's two most outstanding and famous generals, accepted Islam some time after the truce was signed. During the next two years when the truce was declared cancelled by the Meccans themselves the Arabs joined the fold of Islam in such large numbers, that in the 8th year of Hijrat when the Holy Prophet (Peace be upon him !) marched upon Mecca to avenge the wrong done by the Meccans to a tribe which had entered into an alliance with him, ten thousand men were under his command. Islam had not made so much progress in the preceding 19 years as it did in the two years that elapsed between the signing of the truce at Hudebia and the Fall of Mecca. In the face of such convincing evidence does Islam need any further proof to show that it was never spread by the sword? The incident of Abu Jandal demonstrates our Prophet's honest, sincere and scrupulous adhesion to the terms of the treaties he had made with his enemies. Prejudiced Christian writers of the West say that Muhammad violated his treaties when it suited his purpose. Let them honestly reflect over the incident described below.

The Holy Prophet (Peace be upon him!) had hardly signed

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the Truce when Abu Jandal, son of Sohail, who had accepted Islam in Mecca, appeared fettered and bleeding and appealed to the Muslims to save him from the inhuman treatment to which he was subjected. The heart of the Prophet (Peace be upon him!) was deeply touched The Muslims were very much upset to see a brother in faith so atrociously treated merely for the sake of believing in a religion which appeared to him right. The Holy Prophet requested Sohail to let Abu Jandal join the Muslims. "It is against the truce which we have just signed," said Sohail. The Prophet became silent, and the poor man was dragged to Mecca by his own father, shackled and fettered as he was, before the eyes of the Muslims, who stood helpless with hearts full of sorrow and grief.

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'ID IN LONDON

The *Id-ul-Azha* festival was celebrated on 27th March at the London Mosque at 11 A.M. The Imam of the Mosque delivered a fitting sermon. In the afternoon Sir John Wardlaw Milne, M. P., gave an excellent address on the British Empire and Islam.

Sir Wardlaw Milne expressed the opinion that it was difficult to overestimate the part which Muslims could play in India, but their progress in some respects lagged behind It was all the more necessary but they should prepare themselves for the immense opportunities likely to be available.

Sir Wardlaw Milne added that it would be a good step if, as a result of the present constitutional inquiry, the goal of the Indian political agitation changed from an endeavour to wrest fresh concessions from the British Parliament into better government and reconciliation of all parties. India was unable to stand still and must advance on lines which would bring her more in touch with the rest of the world.

Lord Winterton, M.P., presided over a most distinguished gathering, including 15 foreign Ambassadors and Consuls, two Lords, 18 Members of Parliament, eight Knights, six Rotarians, six Secretaries of important societies and some Jews and Hindus. Lunch and tea were served to the gathering.—*Reuter*.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E. Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiah,
Padang—(Sumatra)

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THE REVIEW OF RELIGIONS (English)

P. O. Qadian, Punjab (India)

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq, and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya, Qadian, Punjab, India.